

3. Since men tremble before those who
perform
the sacred sacrifices, therefore do ye
devoutly
worship in the solemn rite AGKSTI the bestower
of
thousands of kine.¹

4. ²A<*Ni, bestower of dwellings, that
mortal
whom thou wisliest to lead to wealth, and
who
gives offerings to thee, possesses of himself a
strong
son, a reciter of hymns and a lord of great
wealth,³

5. Lord of vast wealth, he ^thy worshipper)
spoils
with his steed food laid up even in
strongholds,
he possesses imperishable wealth; in thee
divine
we ever possess all desirable treasures.

6. To him tlie invoker of the gods, who ever
varga xiv,
rejoicing distributes all wealth to men,—to
AGXI
proceed our praises like the principal cups of
the
exhilarating *Soma*?

7. ⁵The liberal worshippers mth their
hymns
honour thee harnessed to the car like a
horse;⁶

but as 'like,' *deva Indro na*. Say ana here leaves
pravivdzrite
unexplained; the Comm. on the S. V. explains it
anyarupam
karoti. I have followed the translation suggested
by the St.
Petersb. Diet.

¹ Sama Yeda, II 7. 1. 11. 2.

*Sama Yeda, I. 1. 2. 1. 4, with *yah* for *yam*.

³ *Sakasraposhmam* explained as
lahudfianam^ but literally

meaning ⁱ nourisher of thousands.'

* Sanaa Yeda, I. 1. 1. 4. 10; II. 7. 3. 5. 1.

* Sama Yeda, II. 7. 3. 5. 2.

* This alludes to the common idea that the chariots of
the
gods are yoked by the praises of their worshippers.